



# THE LIBERATOR.

VOL. V. OUR COUNTRY IS THE WORLD—OUR COUNTRYMEN ARE ALL MANKIND. [NO. 12.]

BOSTON, MASSACHUSETTS.]

[SATURDAY, MARCH 21, 1835.]

When every flag of England's flag  
Proclaims that all around are free.

No. You have already entered the great  
arena of universal freedom. You have en-  
listed under that standard which is far more  
spirit-stirring than—

The fustian banner which proudly waves  
In splendid mockery o'er a land of slaves.

Laboring, as we the people of color are,  
under difficulties too grievous to be borne;  
surrounded, as we are, by the deluge of op-  
pression; your aid is a mountain-top upon  
which our ark can safely rest. No one will  
dare refuse to listen to your arguments.  
Children will claim the attention of their pa-  
rents, who might have slumbered upon this  
question. Fathers, by the influence of their  
daughters, may forever destroy their bitter  
prejudices. There are no side-way paths  
for philanthropy to exert itself; but straight  
and unerring, it aims, by moral power and  
persuasive tongue, to 'break every yoke,' to  
let the oppressed go free, and to claim for  
them privileges which you all enjoy. Noth-  
ing short of this spirit can ever place you  
on an eminence with your sisters of Great  
Britain. They have driven the art of slavery  
of the skin forever from the land, and supplanted  
it with the unwavering principles of justice  
and humanity.

Who can inquire into the practical philan-  
thropy, which displayed itself in the char-  
acter of these women, without being fired  
by their worth, and made envious by their  
example? Who can delineate their charac-  
ter, without naturally enforcing principles,  
alike endeared to the moralist, patriot, and  
philanthropist?

In imitation of their philanthropy, you  
must apply a portion of your time and prop-  
erty to an extension of the benefits of uni-  
versal freedom.

I pray you consider what your own in-  
terest and love of country prescribe to you.  
I ask no more of you than to follow the dic-  
tates of your own consciences. You are not  
now forced to explore your way through any  
untrodden region of fancy or of speculation.  
You have abundant facts of recent record,  
and examples strong, to prove that the peo-  
ple of color, as responsible beings, demand  
at once, immediately, their rights and privi-  
leges.

In the British colonies, eight hundred thou-  
sand human beings, who once groined un-  
der the weight of slavery, now stand erect,  
and breathe the fresh air of freedom. Where  
is the mind to conceive, the pen or tongue  
to describe the happiness that must be de-  
rived from this act? The lash is broken—the  
lash, whose sound was once heard from the  
rising to the setting of the sun, mingling  
with the cries of the distressed sufferers, is  
thrown away, never again to rend and lacer-  
ate the flesh of those whom God has made  
in his own image.

The eye of age grown dim with toil of years  
So filled with joy, and eloquent with tears.

What now remains here? What trophy  
shall we erect to America for her deeds?  
Bells and sinews still! Shall this ever be  
the case, to the utter disgrace of our coun-  
try? Shall a want of action on the part of  
the females—on your part—retard or stay  
the star of emancipation in its course? Shall  
that gloom, which has for years shrouded the  
minds of the slave, grow darker and darker?  
Look to this—look to it, you that have such  
a controlling influence over your country-  
men, and save your country. 'For destruc-  
tion covers to mark what deeds are done.'  
This is your duty; it is imperatively de-  
manded by your instantaneous aid and support.  
When surrounding your fire-sides, let this sub-  
ject engage your attention. Let it be a nour-  
ishment for the youthful mind, so that when  
it begins to exert itself, prejudice may not  
mingle with and spoil its operations. Instil  
the principles of abolition in youth, so that  
when in age, nothing can eradicate them.

The men, too, have their Anti-Slavery  
Societies; and I should be as unjust to my  
own feelings as to them, if I did not unite  
in cheering them onward in their high career.  
But it is female influence that holds away  
from this nation, and to their efforts, I look  
earnestly and without fear, for a universal  
change in the present aspect of society.  
Young and aged, unite in the consummation  
of this great work! Let your children be  
foremost with the wisest leaders, to direct them  
to the right road. Be not like sign-posts  
that point out the way, but stir not a single  
inch themselves. Urge them on—point them  
to the glorious example of Great Britain,  
and it will excite them to a determination  
to uphold the system of immediate emancipa-  
tion. I appeal to your honest feelings, not  
to allow the present and eventual time to  
pass over without making a strenuous effort  
in behalf of suffering humanity. I beseech  
you to elude the cunning of slaveholders and  
their apologists and hold forth that doctrine  
which is of God—'As ye would that men  
should do unto you, do ye even so unto them.'  
This is a doctrine, of which all Christians  
must approve, and which unhesitatingly finds  
its way to the heart. It is a doctrine of the  
holy Bible: who but the profligate mind can  
spurn it?

Tell me, History, thou reverend chronicler  
of the grave! whether thy pages record  
greater barbarities than those which charac-  
terize American slavery? It annihilates the  
rights of man—it subverts the whole fab-  
ric of religion, and the brightest rays of truth  
and justice in vain shine upon our minds  
when slavery has cast her dark shadows against them.

Too much cannot be said in praise of your  
Society—it will, it must command respect;  
for it sets forth the living truths of the gos-  
pel—it is built upon the rock of truth—it  
holds prejudice mute—it sets at naught the  
wicked devices of men, and fastens its hopes  
to the very portals of heaven. Still it re-  
quires its members to act in unison with its  
principles. You must all understand its  
meaning ere you join it. It promulgates the

doctrine of life and liberty, and grants to the  
freeman all the benefits necessary to render  
him truly free. Be not deceived. I think  
not that there is the least toleration of the  
gradual system in it, for it believes slavery  
to be an enormity, and requires it there-  
fore to be immediately repented of. It ap-  
peals to the nation to pause, and rend the  
veil of darkness from their eyes, which hides  
them from the horrid deformity of slavery.  
It appeals to the females to give wings to  
their idle prejudices, and to rally in behalf  
of the poor, the dying slaves.

O! Mothers—Christians—women  
of America! let not this appeal be in vain!

There are ladies here possessing not only  
generous sympathies, but powerful intellects,  
and accomplished minds. I have never been  
more charmed with examples of the moral  
and mental dignity of woman, than while  
conversing with the abolitionists of this city;  
and did delicacy allow, I would be happy to  
give you the names of many whom it has  
been my happiness to meet.

I have also had considerable opportunity  
for seeing colored society, under its improved  
forms, of which I will give you some ac-  
count in my next. Yours truly,  
A. W.

PHILADELPHIA, March 4, 1835.

DEAR SIR—I find many things in this city,  
highly encouraging to the friends of aboli-  
tion. There is an excellent spirit here, and  
although the number of active abolitionists  
is small, compared with the population of the  
place, yet they form a nucleus around which  
we may reasonably hope and expect that all  
the true friends of humanity and liberty will  
gather and concentrate their energies for  
the emancipation of the millions in bondage.  
Colonization has been very prominent in this  
city and produced its uniform and legiti-  
mate effects among the great portion of the  
people, viz. that of entire apathy and inaction  
in relation to the welfare of the blacks. It  
is truly surprising to notice how utterly de-  
structive to the spirit of philanthropy, is the  
plausible but cruel scheme of expatriation.  
While that delusion rests on the public mind,  
nothing can or will be done. This has been  
the great incubus here, and solves the prob-  
lem why the Quakers or Friends have, as a  
body, done so little in the cause of emancipa-  
tion, a cause so congenial to their feelings, so  
consonant to their correct moral and religious  
principles. But I think we may hope that  
the night is past and that the day dawns.  
George Thompson has been here. He has  
addressed a large and respectable audience  
in one of the Churches, with a success equal  
to that which has attended his labors at the  
north. The eyes of many respectable and  
influential men have been opened, convic-  
tion has been carried to many hearts, and  
although no attack has been made on Colo-  
nization, the illusion has vanished from many  
minds, as they have heard the eloquent ad-  
vocate of liberty plead the cause of the suf-  
fering and oppressed colored man.

If possible, Mr. Thompson must visit Phi-  
ladelphia again soon. A wide door is open-  
ed, an extensive field, white for harvest is  
spread before him, and it is of vast impor-  
tance that he enter upon it without delay.  
But perhaps some may ask, will he not be  
molested? I think not. Mobs are unpopu-  
lar here, ay, and every where, now. The  
enemies of abolition find that they can never  
succeed in putting down the cause by such  
means, and all decent and reflecting men,  
perceive the dreadful consequences of let-  
ting loose the spirit of anarchy and lawless  
aggression. Besides, abolitionists are all  
peace makers; it is as much against their  
principles to resist, or shed blood, as it is to  
hold their fellow countrymen in bondage;  
and those who will not return evil for evil,  
will never be attacked a second time. The  
friends of the colored man in this place have  
much to do which does not devolve on us in  
New-England. They live in the immediate  
neighborhood of slave states. They are  
hard by the grand mart of the Domestic  
Slave Trade, the District of Columbia, the  
Capital of the Free Republic of the United  
States! So near, that the kidnappers of  
men, those monsters of infernal cruelty, are  
continually in their midst, prowling around  
to make victims and drag into hopeless ser-  
vitude every colored man whom, from his in-  
sulated or exposed condition, they think it  
safe to seize upon.

This makes a great deal of labor for their  
white friends. They must be continually on  
the watch and when, as is frequently the  
case, a man, or woman, or child, or whole  
family, is grappled upon by these blood-  
hounds, they are obliged to spend time and  
money, often very large sums, to effect their  
liberation and restore them to their property  
and rights. These may be thought strange  
scenes to be acted in a popular city, in a  
free land; but no more strange, than true.  
I had many most thrilling accounts of these  
transactions, and if I had never before been  
opposed to slavery in my country, these facts  
alone would have made me so.

I am very happy to find that the Ladies  
take a deep interest in the cause of emani-  
pation. They enter into it with all the  
warmth and enthusiasm so strikingly charac-  
teristic of their sex. They feel for the  
dreadful degradation of their colored sisters,  
(sisters? yes, sisters!) and in obedience to  
the dictates of humanity, as well as the holy  
injunction, do unto others as ye would that  
they should do unto you, they are going for-  
ward with the most determined zeal in the  
great and blessed work of redeeming from  
slavery, from abuse, from dishonor, from pol-

therence of his righteous cause. Our hearts  
are animated with the increase of light; the  
day begins to dawn, the manacles of oppres-  
sion will ere long be melted by the genial  
warmth of the Son of righteousness, and  
Ethiopia will stretch forth her hand to God.  
Most truly, my friend, ever thine,  
ARNOLD BUFFUM.  
Wm. Lloyd Garrison, Boston.

Extract of a Letter to the Editor, dated  
AMESBURY, March 10, 1835.

The anti-slavery cause has received a  
new impulse here. Mr. Grosvenor has given  
us three lectures upon the subject to full  
and attentive houses. Mr. Grosvenor is an  
interesting lecturer; he pours forth the hon-  
est convictions of an enlightened mind and  
a warm heart. He speaks from experience,  
having been a settled Pastor of a church in  
one of the slaveholding States, charged with  
Christian watch and care of the souls of mas-  
ter and slave. The cause of the colored  
man, as presented now, needs only to be  
understood and felt, to be triumphant. Mr.  
G. I am sure will produce good results. He  
understands the subject; has weighed the  
difficulties—the objections—is clear in his  
positions—is kind and philanthropic towards  
the South—he breathes a spirit of patrio-  
tism and benevolence. The souls, life, lib-  
erty and happiness of two millions and a half  
of Brethren are surely sufficient to exercise  
the whole intellect and power of any man.  
When shall we rise as one man, for their re-  
lief. Ah, when will Christians, whose great  
business is 'to love mercy,' to break the  
bands of the oppressed, to visit the poor and  
those in prison, relieve the stranger and go  
about doing good, when, I say, will they pray  
in faith, and act in good faith, for these our  
brethren. Twenty years will carry 2,000,000  
to the grave, and at the end of the 20 years  
there will be 4,000,000 in slavery still. Who  
can cry peace, peace?

Yours truly,  
N. C.

Extract of a letter from a clergyman in Ohio,  
to Mr. Thompson, dated Feb. 15, 1835.

MY DEAR BROTHER:

It rejoices my heart to see that the work  
of the Lord prospers in your hand; but that  
joy is mingled with no small degree of an-  
xiety for your health. By the Liberator of the  
31st, I see you lectured nine times in one  
week! If, dear brother, you can continue  
to endure such an excess of labor, for any  
length of time, the Lord must indeed have  
endowed you with uncommon powers of body  
as well as mind; yet I tremble as well as  
pray for you, that health and strength, as  
well as divine influence, may be continued to  
you; that you may see the desire of your  
heart accomplished, and with dear Garrison,  
be among the first to shout the Jubilee!

I forget whether I mentioned to you, in  
my last, that Bishop Melvaine of this State,  
had gone to London. The professors and  
students of Kenyon College, as well as the  
Bishop, are all hostile to the cause of aboli-  
tion. Were the Bishop brought, like that  
noble christian, Dr. Cox, to see his error, the  
effects in this State would, I doubt not, be  
most happy. I am happy to find that Dele-  
gates are sent from the East, to attend the  
religious meetings in London in May next.  
I need scarcely hint to you, how desirable it  
would be that their path should be ever and  
anon crossed with questions concerning Ameri-  
can slavery, Colonization and Abolition. I  
find Bishop Melvaine intends to be very  
careful, and avoid all discussions on the sub-  
ject, and thus close his eyes against the light.  
Yet he stands high as a christian, and I hope  
deservedly, except the want of bowels of  
mercy for the poor slaves; except the want  
of an ear to listen to their tale of woe; ex-  
cept the want of conscience to advocate their  
rights; except the want of a tongue to plead  
their cause; except the want of love to their  
souls, and the souls of the wicked oppres-  
sors, and worse than infidel slaveholding  
preachers! But these, dear brother, are  
small exceptions in the account of modern  
piety! There is a good deal now doing in  
the west, to 'get up revivals,' by some who  
have not the smallest sense of common hon-  
esty towards those in whom Jesus deigns to  
dwell, if they have a dark skin! I do not  
know whether you have thought of it; but  
would it not be well for the advocates of  
righteousness to show the relation between  
revivals and abolition principles? Some here,  
and I suppose elsewhere, think that the lat-  
ter would prevent the former! Yet there are  
some, yea many, noble and uncompromising  
advocates for the oppressed in this State,  
and still more, of undoubted piety with the  
above exceptions; but one thing I am certain  
of, if they are men of piety in the sight of  
God, as the true light shines around them,  
these exceptions must be removed, or they  
will prove Judas-like at last.

I have lately had a letter from dear Weld.  
He says the Lord is abundantly prospering  
his labors. We recommended him, as the  
general agent for this State, to fix the time  
of the Convention, which he has done in  
connection with other brethren in the lower  
part of the State, and appointed Wednesday,  
April 22d next. He, as well as all of us,  
long, exceedingly long, for you to be with  
us; but I will copy a part of his letter. He  
says he has consulted with the most zealous  
and judicious friends of the cause, and they  
say, 'Let the State Society be formed—let  
native agents traverse the State, discussing  
the subject for a year longer, and by that  
time the public mind will have become so  
moved, the mobbing spirit tamed, and the in-  
telligence and candor of the State settled  
down into a listening attitude—that then our  
beloved brother Thompson, from the father  
land can have free course throughout Ohio,  
with the blessing of God, conquering and to  
conquer.' He adds, 'Perhaps they are right  
—though really, I know not well how to fore-  
go the privilege and joy I had promised to  
myself, and to us all, of meeting him in the  
Convention. As it is, it might it would be  
well to allay the apprehensions of our breth-

Resolved, That the thanks of this Board  
be presented to our highly esteemed coad-  
jutor, George Thompson, for the clear and  
forcible exposition of Abolition principles,  
presented in his address to an assemblage  
of our fellow-citizens last evening, and that  
he be most respectfully invited to return to  
this city as soon as previous engagements  
will permit, to plead before other congrega-  
tions the cause of the oppressed.

Last evening, our estimable friend, Amasa  
Walker, from your city, made an excellent  
address before our Anti-Slavery Society, and  
coadjutors from every quarter, are coming up  
in the name of the God of hosts, to the fur-



ren on this score, and advise our dear brother Thompson to postpone his visit to Ohio, until we have succeeded in preparing the way for him more effectually. If the Lord continues to bless our cause, as he has done for the last two months, this State will be fully ripe for the giant sickle of our brother, at least as soon as next winter, very probably sooner.

My heart sank on reading this, but I submit. The field is the world, and I believe the most important part of the field is New-England: it is the great emporium for all that is good and great in America, and the light there will shine even to the West. Do not forget, dear brother, to send the letter to the Convention, you promised. Pray write to me soon. I rejoice to find that dear Garrison, the Lion of the abolition cause, has begun a course of letters to G. Smith, who, I trust, has piety enough to say, 'Let the righteous smite me, it shall be a kindness.' I hope, my dear friend, that you and your beloved wife and children enjoy good health, with the divine blessing, and the kindness of the good people in the East.

Very affectionately, your brother in the Gospel,

N. B. Please to request dear Garrison to publish the following, two or three times, in his paper.

**Ohio Anti-Slavery Convention.**—The public are hereby respectfully informed, that Wednesday, the 22d day of April next, is definitely selected as the time for holding a Convention, in the town of Zanesville, of persons advocating the principles of immediate emancipation, for the purpose of organizing a State Anti-Slavery Society. Hour for opening the session, 2 o'clock, P. M. It is requested that county and town Societies appoint delegates thereto. The friends of the cause in different sections of the State, are invited to attend and co-operate in the deliberations.

February 17th, 1835.  
Editors will materially subserve the cause of humanity by giving publicity to this advertisement in their respective papers.

GERRIT SMITH.

**MR. GARRISON.**—The subjoined article was transmitted, some weeks since, to the editor of a contemporary print, with the expectation that it would appear in the columns of that periodical. As it has not yet been published, and perhaps is not likely to be in the aforesaid print, I have concluded to forward it for insertion, (if you think it worthy of an insertion) in the Liberator.

Respectfully yours,  
A SUBSCRIBER.

**MR. EDITOR.**—I have just finished the perusal of Gerrit Smith's third letter, which, you are aware, descends at unusual length on the merits and demerits of the Colonization Society. I was forcibly reminded in the perusal, of the justness and applicability of the view of the excellent and distinguished Birney,—that in order to vigorous and efficient action in the cause of our enslaved brethren, it is requisite that the mind should be thoroughly divested of the current colonizing or expatriating spirit. It was apprehended, (by those who were aware of the established reputation of Mr. Smith, as a scholar and a Christian,) that a genius more powerful and attractive would characterize his productions,—that instead of constituting a compound of incongruity, folly, and denunciation, they would have been such as to find a welcome response in the bosom of every friend of the oppressed and enslaved. I am persuaded, that the multitude who stand aloof from the anti-slavery cause, on the alleged ground of the harshness of denunciation, and uncountenance of manners of some of its leading advocates, would, under existing circumstances, in no wise benefit our colored countrymen, by espousing the cause of abolition. We desire such accomplices, Sir, as are thoroughly pledged—such as will endorse in toto, and without reluctance, the satirized but nevertheless Christian sentiment of the heathen poet,—*Fiat justitia, ruat cælum*—such as are consistent and ardent, in their advocacy of impartial liberty and holy love;—in fine, we earnestly desire the aid of those who, instead of shouting hosannas, or nodding assent to the dogma of a hypocritical and time-serving expediency, are actuated by the dictates of heavenly wisdom, and who would sever every yoke instantaneously, and let the oppressed go free.

Peradventure, Mr. Editor, I shall be characterized as a fanatic, or as Dr. Beecher once remarked of the dauntless philanthropist, 'a dangerous man, who will set the world on fire.' But, Sir, none of these things affect, much less disconcert me. The counsel and co-operation of such men as Dr. Beecher, would undoubtedly be of great service to our cause, on true abolition ground, at the present exigency. But our motto is,—*principia non homines*—(principles not men.) Although we fondly trust that we love these brethren, and hope to unite with them in a better and happier world in ascribing praises and honor to Him to whom praise and honor is due, yet, we cannot relinquish our principles, even at the expense of a temporary separation (however painful) from those our esteemed brethren.

But, Mr. Editor, I am in some measure distressed from my original purpose. I commenced with the intent of offering some desultory remarks, relative to the recent letters of Mr. Smith. I have previously intimated, that anticipations of no ordinary character were raised, on the first announcement of their proposed publication. They were based, unquestionably, upon the established reputation of Mr. Smith as a practical Christian and talented writer. But these anticipations in the minds of many, very many, have been sadly frustrated. They seem to regard the 2nd and 3rd letters, as complete failures—affirming in one paragraph, what they deny in the next, etc. And, Sir, I cannot disguise my own concurrence in the general tenor of these views. I desire to be charitable; but to adjudge otherwise, is impossible.

I doubt not, that at the onset, and in the prosecution of this labored undertaking, it was designed to be eminently a labor of love—a labor in which the cause of truth and righteousness would be enhanced in the estimation of the wise and good, and receive an additional onward impulse. The same remarks may be justly predicated of the recent productions of the Rev. Dr. Beecher, and the Rev. Mr. Breckenridge, etc. But, notwithstanding all this, and much more, I continue to cherish a growing conviction, that the system they advocate, when legitimately applied, is eminently destructive of the high-

est interests of our free colored population, and adapted to retard the great and righteous enterprise of immediate and unconditional emancipation.

To remove the free people of color, with the design to benefit them, on the colony at Liberia, in the present condition of things, is preposterous in the extreme! The time may perhaps come, when such a removal will be hailed universally, as the harbinger of prosperity, and the precursor to the dissemination of the blessings of the Gospel, to multitudes of the benighted sons of Africa. But I ask in the name of reason and humanity—in the name of all that is equitable and righteous—is such a scheme as the Colonization Society presents, adapted, in the present condition of affairs, to favor the desired consummation? Nay, is it not directly calculated to mar the interests of the free colored population, and ultimately, if persisted in, to annihilate the colony.

I do not object, Mr. Editor, to the abstract principle of Colonization; nor do I desire to force barriers in the way of voluntary emigration. But the colonizationism of the present age, (whatever it may be in theory, or in the speculative imaginings of its advocates) assumes to ameliorate, and eventually to destroy the system of slavery. And how? How! By the agency of those, who on all other occasions are stigmatized as vagrants—a degraded race of beings, etc. etc. Yes, these vagrants—these degraded beings, of whom it is averred by grave ecclesiastics, that the Gospel of Christ is insufficient to remove the prejudice of the whites, and promote their consequent elevation on this side of the Atlantic, are to become, forthwith, instantaneously, the mighty and efficient instruments of conducting this stupendous work! Yes, and all this by their virtuous and enlightened Christian counsel and example!

Do the votaries of colonization entertain so contemptible a view of the weakness and gullibility of the great mass of intelligent Christians in America, as to suppose they will foster a scheme like this? a scheme, by the way, which they never heartily embraced, and which is indebted, mainly, for its success, to the extravagant and unwitty endeavors of some of its prominent advocates! If they do, they are laboring under an egregious mistake! The intelligent and virtuous portion of the community, throughout the length and breadth of the land, are examining and adjudicating for themselves, the respective claims of the two antagonizing societies, and will in due time render a just and important verdict—a verdict which will consign the visionary fabric of colonization to the tomb of the capulets, and roll the ear of emancipation onward, to a glorious and impartial consummation.

I remarked that the two societies, (the anti-slavery and colonization) were antagonists. In this I am well aware, that I dissent from Mr. Smith. But what is the evidence on which he rests his belief? Mainly, upon the fact, that a general anti-slavery influence has been awakened at the north. This anti-slavery influence, which is now embodied in the Anti-Slavery Society, and elsewhere, is, according to Mr. Smith, the creature of the Colonization Society! But when commenting upon the views which Mr. Birney takes of the Society, he says—that he (Mr. Birney) had erroneous views of the Society, while a slaveholder, and an agent of the same; and further on he remarks, that he still preserves these erroneous views; while in other portions of his letter, he intimates that his abolition principles are the consequence, or the creature of his previous colonizationism!

But, Mr. Editor, I fear that I am occupying a disproportionate space in your columns, and will therefore close by remarking, that, in my estimation, the more numerous the productions of colonizationists, the more numerous will be the converts to abolition; for no candid and ingenious mind, can peruse their writings without losing his confidence (if not in their authors) in the cause which they advocate.

Deem our nation brutes no longer,  
Till some reason ye can find  
Worthier of regard, and stronger  
Than the color of your kind.  
Slaves of gold, whose sordid dealings  
Tarnish all your boasted powers,  
Prove that you have human feelings,  
Ere you proudly question ours.—*Cooper.*

For merchants rich in cargoes of despair,  
Who drive a loathsome traffic, gauge and span,  
And buy the muscles and the bones of man,  
The tender ties of father, husband, friend,  
All bonds of nature in that moment end.—*Id.*

**Scene in the boasted land of the free.**

Extract from a letter dated Charleston, S. C. Feb. 1, 1835.  
"Saw a drove of Negroes, (about 40) males and females, tied two and two, to a rope, pass the house where I boarded, on their way from the jail to the wharf. They were attended by some white men, who were employed in hurrying them along, and driving back, with their whips, some colored people, who were following, as near as they dared. I followed, and at the head of the wharf, they halted, waiting for the boat. One of the conductors was engaged, when I came up, in pushing a woman, and struck her twice. She then turned and ran a few steps out of the reach of his whip. But as soon as he turned, she again advanced, and again was whipped back, two or three times. She then went round behind some lime casks, and finally got behind a post, near where I was standing. I inquired of her, what she was there for? She replied, 'They are taking away my husband; pointing him out to me at the same time. The tears gushed from her eyes, which were the first I had noticed her to shed, and which were quickly suppressed. She watched their movements, and now they were busy in untying the foremost and getting them into the boat, she hastily stepped forward and seized her husband by the hand—one shake—and again she was behind the pile of barrels, with her face on her hands. Then she wept and I feared was praying that God would avenge her cause. Her husband wept not. They neither of them spoke. Some of the younger ones cried and their fathers and mothers were standing in sight, weeping also. All but one, appeared serious, and as I suppose persons would, who were enduring calamities which they could not avoid. He appeared careless and said he was going South for his health! (They were shipped for New-Orleans.) How he felt I know not.—But these scenes, whether slavery is right or wrong. If it is right, let it be so understood. If wrong, then who can be justified, for a moment in doing wrong?' Yours, P. J.

## ABUSE OF MINISTERIAL INFLUENCE.

*African's Friend Society of Middlesex North and Vicinity.*

This is the name of a branch of the American Union, and I would forbear bringing it before the public—a local Society—were it not that many of the worthy citizens of this county are at present haltered and led about, unwittingly though, I would charitably believe, the dupes of the leading men of this Society; and to put my fellow citizens in other parts of the country upon their guard.

Unless I much mistake the signs of the times, Societies on the principle that slaveholding is no sin—only an evil, to be got rid of with the least convenient delay—telling the slaveholder he has good and undeniable rights to the blood, the bones, the bodies and souls of his fellow men—and then, trying by soft words and softer arguments, (if I may judge by those which have been used,) to persuade them gradually to abandon the system of wrong—are to be formed, as far as practicable, throughout New-England. Look at this; and let it be a beacon light kindled up, of the broken fragments of stranded ships; to warn others of the hidden rocks, lest they be led on heedlessly, and all perish together!

The agent of the Society has lectured in many of the towns in this part of the county and the adjoining parts of Worcester. He, as a member of the Ministerial Association of Middlesex North and Vicinity, has access to almost all the pulpits of the Association, and he has not left his work undone.

The burden of his lectures have been not the portraying the evils of slavery; not showing its sinfulness before God; not telling New-England Christians their duty in this matter, unless indeed, their duty consists in keeping still; no! far from it. The great, the all-absorbing theme has been, the evils of the existing Anti-Slavery Societies; the injury such rash, heedless men as Garrison have done, to the great cause of universal emancipation; in fact, declaiming, with much eloquence and zeal against all the measures of the Anti-Slavery Societies, and the arguments which uphold them; in a word, repeating all the varied calumnies, which, like the smoke which arose out of the bottomless pit, have filled all the land.

I may here be asked,—Is not all this fair? Do not Anti-Slavery men have the same arguments, and cannot they meet argument by argument? I answer—under almost any other circumstances, it might be fair; but under existing ones, it is not. The places where the lectures are delivered are where, as a general thing, the people know nothing about abolition, and by the means of these lectures, the bars are shut up against us. Like the dog in the fable, they will not eat the hay themselves, but bark and snap at the unoffending ox, who would fain take a mouthful thereof. 'We unto you, scribes and pharisees, hypocrites; for ye shut up the kingdom of heaven against men; for ye neither enter yourselves, nor suffer those who are entering, to go in,' were words applied in olden time to men who preached doctrines similar to these; and let me bid the modern scribes and pharisees to beware, lest the same curse come upon themselves!

This Society is an incubus, a night-mare upon the moral energies of these churches; and well may we pray with the poet,

"Then, from my couch, may heavenly might  
Chase this worst phantom of the night!"

Knowing not the way of duty, they follow these blind leaders of the blind. May heaven preserve them from both falling into the ditch!

To show the liberality and consistency of these ministers, I will add, that one of them, refused the deacon of his church the use of his pulpit, for a distinguished Christian and brother minister, who had preached for him during the day, to deliver an Anti-Slavery lecture in a Sabbath evening, and gave his reasons to his people, from the pulpit, that the subject was not a proper one to be lectured on, upon the Sabbath! This same minister, made an exchange with the agent of the African Friend Society; assisting him in that way to deliver a lecture in one of the pulpits of the Association upon *Anti-Slavery*, of a Sabbath afternoon!

Thus, by their conduct, if not by their words, they say the doctrines of you abolitionists are not fit to be mentioned upon the sabbath day, but your abominable heresies and errors are to be exposed at all times, and in every place. Does not this smack of that self-righteousness, which says, 'Stand aside—I am holier than thou?'

MIDDLESEX.

## A WATCH WORD FOR MOBS.

**MR. GARRISON.**—I find in the Christian Advocate and Journal of the 13th inst. a most scurrilous and shameful article from the pen of D. M. Reese, endorsed by the Editors. It is a malignant attack upon the eloquent and excellent George Thompson, the friend and advocate of the friendless.

The design of this article is too obvious to need comment. It is a watch word to human dogs to 'take him.' Mobs originate with the higher classes—these, in connection with the press, are generally the instigators—the lower classes are merely the tools of the higher. This was the fact with respect to the riots in New-York, in July last; and at their door, the instigators and supporters of these disturbances, the guilt still lies. Doctor Reese and others seem to be figuring for another such scene, but in doing this they assume a most fearful responsibility! Who will ally the elements when they are excited? Who can ride upon the whirlwind, and direct the tempest? Can those who are exciting it now, direct it then? Doctor Reese makes me think of the fable of 'the dog in the manger.' Mr. Thompson, it seems, is lecturing in the city of New-York, and the philanthropic Reese would hedge up his way. Verily he has his reward! But let the Doctor preserve this Christian relic as a memento of sympathy and affection for the oppressions and sufferings of more than 2,000,000 of his fellow-citizens, and of his Christian country, and kind treatment of a gentleman and fellow Christian! This act of Doctor Reese is sufficient to stamp an indelible stain upon his memory, and to hand down his name to posterity debased and disgraced. How is it, that he will consent to stoop from the high elevation to which his well-earned professional fame has raised him, to such low and mean things?

The article alluded to, is thus gravely commenced, 'It seems that the city of New-York is again to be agitated by the public assemblages of whites and blacks, to hear a certain George Thompson declaim against slavery and slaveholding, in a community where there are no slaves, and where abolition has been incorporated in our state constitution.' And in the state constitution, I suppose, Doctor R. would be willing it should eternally remain. Would it not be well if it were incorporated, also, into his physical and moral constitution, and that of many others of his spirit? If abolition be indeed incorporated into the constitution of his state, he, as a loyal subject, should be the last man to complain of abolitionists. By his own showing, therefore, he seems to be a 'degenerate plant of a strange vine.'

The Doctor makes a great hue and cry about the agitation of the city; and the editors put in their remarks that the city should be 'again disturbed by public discussions on this exciting subject.' But the groans and cries, the bondage and oppressions, the bleeding bodies and wounded spirits, and the female violating, endured by the poor slaves, produce no excitement in the feelings of Doctor Reese and the Editors. There is no power in all this accumulated amount of human wrongs and human sufferings to disturb their quiet repose—but to let a benevolent individual espouse the cause of the oppressed, let him begin to call public attention to a consideration of their grievances, and the dormant feelings of the patriotic Doctor and Editors become sensitive to the highest degree. They call the discussion of slavery an 'exciting subject'; but why is it so? Because it brings to light the hidden things of darkness! But through an exposure of facts make the ears to tingle, and the eyes to turn away with disgust, yet, the true light must shine, and will shine, wherever and whatever may oppose. The city of New-York, and all other parts of our country, ought to be excited and agitated. The horrors of the south ought to be known in the north—the story of our national wrongs must be told and heard, though it be a tale of blood—though it be a series of oppressions, robberies, practices and murders!

I have neither time nor room to pursue the Doctor further. I will only add a remark for the consideration of the Editors of the Christian Advocate and Journal. The Advocate professes to be exclusively a religious paper—it disclaims all interference with party politics—it asserts that slavery is a political subject, and yet it takes sides—strong sides on this 'exciting subject.' Now, how is it, that the Advocate, according to its own showing, is so often found dabbling in party politics? Do not the Editors know, that they have multitudes of readers in the north, who will not long submit to their one-sided course on the subject of slavery? They may be assured that this is the fact. Yours, &c.

March 16th, 1835. O. SCOTT.

[From the Middlebury (Vt.) Free Press.]  
MESSRS. EDITORS.—I notice, in the last number of the Free Press, a communication from Rev. John Richards, which, in justice to myself, and him, and the cause of truth, demands some notice.

Why does he withhold his remarks upon my statements from his readers? I happen to be acquainted with certain facts which may assist in solving this question. It is not because the Editors of that paper are scrupulous of remarking upon communications which they have suppressed from the view of their readers, as will appear before I have done. The truth is, this, they have had some broad hints from clergymen among their patrons, who are disgusted and grieved, at the course hitherto pursued by the Chronicle towards abolitionists. I speak advisedly on this point. It is very prudent and expedient for the Editors not to jade their supporters any more at present, with their virulent hostility to the Anti-Slavery Society.

I did indeed insinuate that the Editors of the Chronicle 'have done much to excite mobs.' If I do not now do more than insinuate, I will at least endeavor to strengthen the insinuation. Without the least hesitation, I undertake to hold the Editors of the Vermont Chronicle pre-eminently responsible for the late numerous outrages upon the constitution and laws, and the rights of citizens of this State. For about two years, they have been industriously circulating the grossest misrepresentations of the sentiments and purposes of abolitionists. On being remonstrated with, at a certain time, for their wanton, ferocious abuse, they arrogantly declared their determination to make abolitionists relinquish their principles, or to whom them in popular indignation.' Their paper of May 24, 1833, contained an editorial article, essentially slanderous and deceptive, calculated to stir up the blind zeal of the ignorant, reckless, and unprincipled, representing abolitionists as saying that Gen. Washington was a thief, a hypocrite, and that he is now in hell. Many of their readers were deceived by it, and several newspaper-editors in different parts of the country, manifested a strong disposition, on the part of the Editors, to put down the Anti-Slavery Society, in one way or other, by fair means or by foul. In a discourse delivered before the Vermont Colonization Society, October 16, 1833, the then senior Editor of the Chronicle labored to stigmatize abolitionists as Jacobins, governed by the principles of the late violent French revolutionists. On the evening of the 2d of that month, a furious mob undertook to prevent the formation of an Anti-Slavery Society in the city of New-York. Now read the editorial remarks from the Chronicle of the 18th of the same month:

"COLONIZATION. From recent events we are led to think that the colonization cause is advancing with a rapidity not anticipated. A prodigious excitement was occasioned in New-York, by the proposal to form an Anti-Slavery Society, by the Garrison men, and by the arrival of Mr. Garrison from England at the same time—of which our readers were informed in last week's paper." [17] Said "last week's paper gave an account of the mob."

"On the succeeding week an unusually large and respectable meeting of the citizens of New-York was held at Masonic Hall, the Mayor in the chair, &c."

Here the Editors of the Chronicle hail as auspicious to the colonization cause—their cause—the 'prodigious excitement' occasioned by a mob got up to prevent the formation of an Anti-Slavery Society. I now ask your readers if, with such facts before them, together with their personal knowledge of the influence of the Chronicle on this subject, they find any thing to justify my 'insinuation'? I warn the Editors of the Chronicle to pause and look at these things. I ask them, who they expect will have the highest account, for stirring up violence against abolitionists in Vermont, to render at the bar of public opinion, at the Court of Heaven? Let them turn over their own papers and tremble!

"Our readers know what we think of mobs. It is not necessary, nor can we afford to repeat what we have so often said, every time [Mr. Murray] shall excite one."

The readers of the Chronicle know what the Editors think of mobs, just as Southern slaveholders know what Northern abolitionists for Slavery think of manstealing.—There is scarcely a man of the North who will not profess to hate Slavery in the abstract; but these abstract haters of Slavery

become so reconciled on a near approach to it, as to pass by its enormities in silence. So the editors of the Chronicle are without doubt great haters of mobs in the abstract; but 'it is not necessary, nor can they afford' to let their readers know that they have had a mob in Windsor! Such haters of mobs!

'Every time he shall excite one.'

For sanity, candor, and honesty, this parallels the language of the New York Commercial Advertiser—a paper that contributed more than any other to lead on the infamous riots in that city—styling the riots, 'abolition riots.' Now it was quite as logical and just to call that a *gospel riot*, which terminated in the murder of Stephen.

Whether the sentiment was borrowed from Col. Stone, or is original with Mr. Richards, the uttering of it is in perfect keeping with the unbridled abuse towards abolitionists, with which the pro-slavery prints of the North have for a long time been teeming. It would seem that the Editors of the Chronicle think to clear themselves by charging their sins upon others. Has Col. Stone succeeded in clearing himself before the public and fixing the infamy upon abolitionists, by the use of his phrase, 'abolition riots,' by denying that he had any agency in moving the mobs, and by professing hostility to the riots, 'in the abstract'? No. Other parts of the Commercial read too plainly to be misunderstood, showing that paper to have been one principal cause of the riots, and the people are placing the infamy where it belongs. Mr. Richards may yet find that denials will not be 'enough'—that wholesale charging of his own sins upon others will not be 'enough' in the Free Press. He is not bishop here. He will now find himself before readers who require *proof*, of the associate Editor of the Vermont Chronicle, even. He may yet rue it, that he has stepped out of his own diocese. It is a matter of consolation to me, that the articles which I send to the Free Press will not be subject to the scissors and heels which have disposed of communications sent to the Vermont Chronicle.

What did I do to excite a mob in Windsor? I asked leading men for a meeting house, which was refused. I then applied to the proper authority for the Court-house which being granted, I requested notice to be given of my appointment from the pulpits. This was refused by two out of three! This is the way in which I excited the mob! Why did I not excite mobs in Harland, Bethel, Rochester, and other towns where I pursued the same course that I recommended in Windsor? The reason why there was no riot in any of these places is this: no leading man said or did any thing tending to 'excite one.' Their meeting houses were not closed. They did not declare that the subject ought not to be discussed. They said, let every cause be heard before it is judged.

I cannot stoop, or stop, to spar, and bicker, and bandy epithets with Mr. Richards, relative to my 'manner towards' him, or his manner towards me. Suffice it to say with regard to my own demeanor, that his unsustained assertions, couched in general sweeping terms, are full of flagrant slander. I challenge him to call in Rev. Mr. Wilson, of the Congregational church—who introduced me to the Editors of the Chronicle, and was present during most of my conversation with them—if he will testify. With regard to Mr. Richards' manner towards me, as soon as I made known to him my design to lecture in the town, he very pre-emptorily declared that he should oppose me what he could. This was his first expression after the introductory compliment had passed. It is not mentioned here by way of complaint; for he had a right to oppose me 'by legitimate discussion' if he could do it conscientiously—but I would place it by the side of his charge that my 'manner towards him was any thing but conciliatory.' How conciliatory! how pacific the manner of Mr. Richards! 'Thou therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal? My reply to Mr. Richards was, that as an agent of the Anti-Slavery Society, I had come to Windsor, not taking it for granted that all would be opposed to our principles and measures, nor that all would readily adopt them, but that I was prepared to meet opposition. Little else passed between us. The conversation soon turned between Mr. Tracy and myself, respecting the *Union Society*. This gentleman had the weakness to ask if I would not enlist under the auspices of that Society, provided my present object could be gained, and the odium attached to the Anti-Slavery Society be avoided! He was informed that I neither courted odium nor deprecated it.

If Mr. Richards, in his communication to the Free Press, had used the word uncompromising, instead of conciliatory, no exception could have been taken, for I made no compromise with the editors of the Chronicle, or any other men in Windsor, in reference to Anti-Slavery, Union, or Colonization. Consistency is said to be a jewel—look here!

REV. JOHN RICHARDS vs. REV. JOHN RICHARDS.  
"Verily we shall not enter into a public discussion, either orally or in our columns with a man while deeming himself thus."

As for his affected contempt, he may rest assured that his contumely cannot exceed my pity. I have a short story to tell that will make his ears tingle. I will submit it in the form of an

**APPENDIX.**  
The Editors of the Chronicle, in some of their violent attacks on the Anti-Slavery Society, in May 1833, having mentioned my name, and having, as I viewed it, carried some wrong impressions to the public, in an article touching the character of Washington, I forwarded them a communication for the Chronicle, designed as a correction. And what did they do? They suppressed my communication, and came out in lengthily remarks upon it! What next? Having in their remarks challenged me to occupy six columns of their paper, I sent them another article for the Chronicle, accepting their offer, &c. This they carried and mutilated, publishing a part, and suppressing a part! This is not all. The Editors of the Chronicle are men of large souls. On the sheet that bore the first of my six articles, which they published, I asked them to mail me a copy of their paper as often as they published for me, and accept my thanks, supposing

\* By this it ought not to have been understood that I was prepared for mobs, or mad dogs; but for the defence of Anti-Slavery principles and purposes, in 'legitimate discussion.'

† These facts may explain to those who thought my address to the Editors of the Chronicle, too severe, in my sixth number published in their paper, wherein I accused them of 'slandering, carping, &c.'

that they would take it as an insult if I offered me to write for them. No paper carried the request for the paper, promising that I should be paid in Windsor on my agency. I then folded twenty-five cents in the sheet containing one of my last numbers, and paid forty per cent. postage on the enclosed money. This brought the papers!

'Behaving well'!! 'Gentlemanly demeanor' with a vengeance!! To be charged with improper personal conduct by such men!!!

ORSON S. MURRAY.

## SLAVE TRADE IN BRAZIL.

The population of the Empire appears to be 3,216,000; of whom 2,086,000, or two-fifths of the whole, are slaves; and of the free population a large proportion are black mulattoes, &c. Although the slave trade is legally extinct, it is still carried on to an extent which shows that there is either a lack of disposition on the part of the authorities to enforce laws, or a great want of energy or both. The number of slaves smuggled into the ports of Rio Janeiro and Bahia, estimated at from 16,000 to 20,000 annually. As Great Britain is a party to a Treaty which provides for the abolition of the slave trade to Brazil, we trust she will adopt means to secure its fulfilment. It appears further, that of the number imported, one-third die soon after their arrival, (how many on the passage, is known only to Omnipotence), and that of all the slaves in the Empire, from one-tenth to one-twentieth die annually; so that notwithstanding the illicit importations, the number of slaves is rapidly diminishing. The rate of mortality among them may have been as great in years past, as it is at present; but as their ranks were thinned by death, other poor creatures, stolen from their native shores, were forced into the breach, and thus the extent of the slaughter was concealed from the public view. Brazil has long been a charnel-house for Africa; and it is much to be feared, that not merely the climate has caused a great destruction of life, but that thousands have fallen victims to the severity and cruel passions of the task-masters. Oh what a tale of woe one day he told, when these masters and their slaves shall stand on equal terms before a common tribunal! 'I tremble,' said Jefferson, 'when I remember that God is just.'

## SLAVES IMPORTED INTO RIO DE JANEIRO.

Yrs.	1820	1821	1822	1823	1824	1825	1826	1827	1828
	-	-	-	-	-	-	-	-	-

## SLAVES ADMITTED INTO THE LAZARETTO.

Yrs.	1826	1827	1828	1829	1830
	-	-	-	-	-

## SLAVES IMPORTED INTO BAHIA.

Yrs.	1828	1829	1830
	-	-	-

## SLAVE TRADE IN THE DISTRICT OF COLUMBIA.

The presentation of memorials to Congress for the abolition of slavery and the slave trade, in the District of Columbia, occasioned considerable discussion. We rejoice to see the subject agitated; and eventuate in the removal of the evil. The members, however, from the slave States are very sensitive on the subject. They allege that the north has no right to interfere with this species of property. They ought to know that we acknowledge such right of man over his fellow man. We have no conception that the color of the skin can give to any one the power of tyrannizing over the liberties and property of another. Suppose that Africa should one day become a powerful nation, and should make a trade of stealing men, women and children from other lands, and enslaving them; would we regard the practice? Should we quietly look on and say that it is all right, if it is the color of the skin that makes those of a different color? It is a question that needs no answer.

And now, while the slave trade is being carried on to Africa, goes to the capital of the United States, and there steals or buys fellow men and carries them to hopeless and remediless slavery, have we at the north the right to interpose? Does not the blood of the innocent declare that all men are free and equal?

If piracy on the ocean outlawed the pirates—shall piracy on the land pass uncensured? We all well know that the abolition of slavery in the District of Columbia is but the precursor of the abolition of it in the whole nation. And that reason we urge it. The day may not be near at hand when the blacks shall enjoy universal freedom; but will come. Statesman of the south are threatening the dissolution of the Union, in consequence; but what would such a dissolution avail them? Then, the slave trade, captured to the free States would enjoy a secure resting place. No arm of the law would be stretched out to restore the freed man to the bondage of his Master again; the slaveholder knows or ought to know, that a dissolution of the Union, will dissolve his treaty over the slaves. He may well then look on the consequences before he rashly leaps into such a fearful precipice. But he that may, there is a spirit moving the north to the effort for the consistent emancipation of the slaves. And another season, we flood of petitions will deluge the halls of Congress, requesting that this first step should be taken—the abolition of Slavery in the District of Columbia.—N. H. Observer.

## FROM JAMAICA.

By the packet ship Orbit, we have received Kingston papers to the 14th ult. as follows:

Kingsford, Feb. 11.  
The intelligence from the Windward Islands is highly gratifying, as the following extract of a letter dated 2d Feb. from an eminent mercantile house in Barbadoes, fully testifies:

'All our Islands are perfectly tranquil, and the new system is working well, as well as its warmest supporters could expect.'







## LITERARY.

[For the Liberator.]  
TO THE JUVENILE CHOIR OF COLORED  
CHILDREN IN BOSTON.On hearing them sing at the late Annual Meeting of  
the New-England Anti-Slavery Society.Weep, muse of the free, for thy sisters must mourn,  
No joy in their bosoms we trace;  
Their friends and their loved ones are cruelly torn  
Away from their fondest embrace.Fair Science shines not, nor does Hope shed a beam,  
To brighten their sorrow-strewn way;  
Nor learn they of Him, who their souls can redeem,  
Though their bodies in servitude stay.Can the sun, as he rolls through the clear azure skies,  
Allow his bright beams to descend;  
While the groans of two millions incessantly rise,  
Who hope, but in death, for a friend?Their fault it is not, that some deep-staining sin,  
They have done with a murderous air;  
But it lies wholly here—in the hue of their skin,  
And the curl of their raven-black hair.For their eye sparkles bright with the intellect fire,  
Which liberty ne'er could impart;  
And their voice, it is melody's self on the lyre,  
The echo of kindness of heart.Weep, muse of the free, thou shalt not weep in vain,  
Thy tears are all witnessed above;  
The God of thy sisters shall yet break their chain,  
And show them omnipotent love.J. P.  
Boston, Feb. 14, 1835.[From Blackwood's Magazine for December.]  
SONNETS, DEVOTIONAL AND MEMORIAL.

BY MRS. HEMANS.

## A Prayer.

Father in Heaven! from whom the simplest flower,  
On the high Alps or fiery desert thrown,  
Draws out sweet odor or young life above,  
And the deep virtue of an unborn power,  
To cheer the wanderer in his fainting hour,  
With thoughts of thee; to strengthen, to infuse  
Faith, love, and courage; by the tender hues  
That speak thy Presence; oh! with such a dower  
Grace thou my song!—the precious gift bestow  
From thy pure Spirit's treasury divine,  
To wake one heart of purifying love,  
To soften one weary heart for thee and thine,  
So shall the life, breathed through the lowly strain,  
Be as the meek wild-flower's—its transient, yet not  
vain.

## Prayer Continued.

What in me is dark,  
Humane; what is low, raise and support?  
Far are the wings of intellect astray,  
That strive not, Father! to thy heavenly seat;  
They rove, but mutant! and the tempests beat  
Still on their plumage—O source of mental day!  
Chase from before my Spirit's track the airy  
Of mists and shadows, raised by earthly care  
In troubled hosts, that cross the purer air,  
And veil the opening of the starry way,  
Which brightens on to thee!—Oh! guide thou right  
My thought's weak pinion, clear mine inward sight,  
The eternal springs of beauty to discern  
Well beside thy throne; unsual mine ear  
Nature's true oracles in joy to hear;  
Keep my soul wakeful still, to listen and to learn.

## Memorial of a Conversation.

Yes! all things tell us of a birthright lost,  
A brightness from our nature passed away!  
Wanderers we seem, that from an alien coast,  
Would turn to where their father's mansion lay,  
And but by some lone flower, that midst decay  
Smiles mournfully, or by some sculptured stone,  
Revealing dimly, with grey moss o'ergrown,  
The faintest impress of its glory's day,  
Can trace their once free heritage; the dreams  
Flash with its picture, oft in startling gleams  
Fought o'er their souls.—But One, oh! One alone,  
For us the ruined fabric may rebuild,  
And bid the wilderness again be filled  
With Eden-flowers—One, mighty to atone!

## THE STAR.

BY MISS H. F. GOULD.

Ever beaming, still I hang,  
Bright as when my birth I sang  
From chaotic night,  
In the boundless azure dome  
Where I've made my constant home,  
Till thousand, thousand years have come  
To sweep earth's things from sight!Mortals, I unchanging view,  
Every change that sports with you  
On your shadowy ball,  
All below my native skies,  
Here I mark how soon it dies,  
How your proudest empires rise,  
Flourish, shake, and fall!Wealth and splendor, pomp and pride,  
I've beheld you fade away,  
Love and hate forgot!  
Fame, ambition, glory, power,  
You've seen enjoy your hour;  
Beauty, withering as a flower,  
While I altered not!Him, whose sceptre swayed the world,  
I have seen agest, and hurled  
From his lofty throne,  
Monarch's form and vassal's clay  
Turned to dust and swept away;  
E'en to that where once they lay,  
I am left alone!When I have been, from age to age,  
Question'd by the lettered sage  
What a star might be,  
I've answered not; for soon, I knew,  
He'd have a clearer, nobler view,  
And look the world of mysteries through  
In vast eternity.Mortals, since ye pass as dew,  
Seize the prime time made for you  
Ere your day is o'er.  
The righteous, says a page divine,  
Are as the firmament to shine;  
And like the stars, when I and mine  
Are quenched to beam no more!

[From the Sabbath School Instructor.]

## SLAVERY.

Jehovah! hear my earnest prayer,  
For those whom men oppress;  
May their sufferings meekly bear,  
Till thou their wrongs redress.Teach them to look to thee for strength,  
Nor trust in flesh alone;  
For thou wilt free them all at length,  
And melt the hearts of stone.May ministers in earnest plead  
The cause of suffering men;  
And with their Maker intercede,  
To break the galling chain.God speed the day when Christian tongues  
Shall speak of Africa's woes—  
When to her sufferings and her wrongs  
No ear will dare to close.

## INFIDELITY.

There is no traitor like  
Who domestic treason plants the pointed  
Within the breast which trusted to his truth.  
BROWN.

## MISCELLANEOUS.

## PICTURE FOR WIVES.

There is no greater annoyance in this  
world than squalling fretful children, and yet  
it is one that most persons, married and sin-  
gle, are doomed to suffer, to a greater or less  
extent.There are some families that it is painful  
and distressing to visit, simply because this  
nuisance is permitted to exist—we say per-  
mitted to exist, because we believe that in  
nine cases out of ten, the adoption of a ju-  
dicious and proper system of nursing on the  
part of the parent would entirely obviate the  
evil, cases of real sickness excepted. As a  
general rule it may safely be presumed, that  
no infant cries without a cause, and that as  
speedily as the cause is removed the annoy-  
ance will cease. It should therefore be the  
first object of mothers and nurses, to ascertain  
by diligent search and reflection, the excit-  
ing impulse, and at once apply the proper  
remedy.The injudicious course of parents in teach-  
ing their children mischievous jargon, instead  
of their native language is admirably set off,  
in the following article from the Georgia  
State Rights Sentinel:THE MOTHER AND HER CHILD.—Whence  
comes the gibberish which is almost invari-  
ably used by mothers and nurses to children?  
Take for example the following, which will  
answer the two-fold purpose of illustrating  
my question and perpetuating one of the  
peculiarities of the age.A few days ago I called to spend an hour  
in the afternoon with Mr. Slang, whose wife  
is the mother of a child about eight months  
old.While I was there the child in the nurse's  
arms in an adjoining room began to cry."You Rose," said Mrs. Slang, "quit that  
child!" Rose walked with it but it did not  
hush."You Rose! if you don't quiet that child,  
I say I'll make you.""It is tired ma'am," said Rose, "and he  
wouldn't get hushed"—(child cries louder.)"Fetch him here to me, you good for  
nothing hussy you. What's the matter of  
him? reaching out her arms to receive him.

"I don know ma'am,"

"Nehi—nhum nhum!" mocking and grin-  
ing at Rose.As Rose delivered the child she gave vis-  
ible signs of dodging just as the child laid  
her arms—and that she might not be disap-  
pointed, Mrs. Slang gave her a box in which  
there seemed no anger mixed at all, and  
which Rose received as a matter of course  
without even changing countenance under it."Da den!" said Mrs. Slang, "come along  
smuddy," (mother) Did nassey yosey (Rose)  
pounce muddily twenty chills? (child) cry-  
ing pressing the child to her bosom and rocking  
it backward and forward tenderly."Muddins will whippy ole nassey yosey.  
Ah! you ugly Yosey," knocking at Rose  
playfully.—"Da den; muddily did whippy bad  
Yosey."

(Child continues to cry.)

"Why what upon earth ails the child?  
Rose, you have hurt this child, some how or  
other.""No m'm, I didn't—jis sit'n down dar  
in rock'n chair long side o' Miss Nancy's  
bureau aa't want don' actin' 'till to him—  
jes playin' wid him, and he jes begin to cry  
of hisself when nobody wa'n don' nothin'  
'tall to him and nobody do wa'n't in dar  
noteer sept jes me and him, and I was '—""Nung—uhung—uhung,—and, I expect  
you hit his head against the bureau.""Let muddily see where ole bad Yosey  
knocky heady 'gin de bureau. Muddily will  
see," taking off the child's cap and finding  
nothing.

(Child cries on.)

"Muddy's baby was hungry. Dat what  
ails muddily's darling, thirty one. Was cho-  
lony and nobody would give de little dar-  
ling any sings 'tall for eaty," loosing her  
frack bosom. "Nobody would gum theaty  
ones any sings fo' eaty 'tall 'tall—(rolls over  
breast to the child, who rejects it, rolls over,  
kicks, and screams worse than ever.)Hush! you little brat! I believe it is  
nothing in the world but crossness. Hush!  
(soaking it) hush I tell you." (Child cries  
tue SE PLUS ULTRA.)"Why surely a pun must stick in the child.  
Yes, was a bad pun did tucky c illuns. Let  
muddily see where ee uggy pun did tick dea-  
proutus crete"—examines—"why no it isn't  
a pun. What can be the matter of the child?  
It must have the colic surely. Rose, giv-  
ing me the paragorick over the mantle piece.  
Yes, muddily's prettious dally baby." Press-  
ing it to her bosom and rocking it—(Child  
cries on.)Rose brought the paragorick, handed it,  
dodged, and got her expectations realized as  
before."Now go bring me the sugar and some  
water."Rose brought them and delivered both  
without the customary reward; for at that  
instant, the child being laid perfectly still  
on the lap, hushed.The paragorick was administered, and the  
child received it with only a whimper now  
and then. As soon as it received the medi-  
cine, the mother raised it up and it began  
to cry."Why Lord help my soul, what's the mat-  
ter with the child? what have you done to  
him, you little hussy? 't rising and walking  
towards Rose."Cla Missis, I ant done nothin' 'tall, was  
jus sit ten down da by Miss Nancy's bu—""You lie you slut," hitting her a passing  
slap, "I know you've hurt him. Hush my  
baby," [singing the Coquet,] "don't you cry,  
your sweetheart will come by in—by—by—  
dum dum dum da de dum diddle dum dum da."  
[Child cries on.]"Lord help my soul and body, what can be  
the matter with my baby? tears coming in  
to her own eyes.—"Some thing's the matter  
with it! I know it is" (laying the child on  
her lap, and feeling its arms to see whether  
it flinched at the touch of any particular  
part. But the child cries less while she was  
doing it than before.)"Yes dat was it—wanted little arms yub-  
bed.—Mod will rob sweet little arms."  
[Child begins again.]"What upon earth can make my baby cry  
so?—rising and walking to the window."[Stops at the window and the child hush-  
es.]"Yes, dat was it—did want to look out o'  
windy. See de pretty chickens. O o o! Look  
at the beauty rooster! Boudier's old  
ant Betty, pick'n up chip to bake biscuit fo'  
good chileum. Good ant Betty to make  
bicky for sweet baby's supper."

[Child begins again.]

"Hoo o o! see de winny!" knocking on  
the window.

[Child screams.]

"You Rose, what have you done to this  
child?—You little hussy you, if you don't  
tell me how you hurt him, I will whip you  
as long as I can find you." "Missis, I clare I  
never done nothing 'tall to him, I was jus set-  
tin down by Miss Nancy's bu—""If you say Miss Nancy's bureau to me  
again, I'll stuff Miss Nancy's bureau down  
your throat, you little lying slut. I'm just as  
sure you hurt him as if I'd seen you. How  
did you hurt him?"Here Rose was reduced to a non plus;  
for upon her part of having a bureau in her  
throat, she dared not repeat the oft told tale,  
and she knew no other. She therefore stood  
mute."Julia," said Mr. Slang, "bring the child to  
me, let me see if I can discover the cause of  
his crying."Mr. Slang took the child and commenced  
a careful examination of it. He removed its  
cap, and beginning at the crown of its head,  
he extended his search slowly and cautiously  
downward, accompanying the eye with the  
touch of the finger. He had not proceeded far  
in this way before he discovered in the right  
ear of the child, a small feather, the cause  
of course, of all this wailing. The cause re-  
moved, the child soon changed its  
tosses to smiles, greatly to the delight of all,  
and to none more than to Rose.

BALDWIN.

## WOMEN PHYSICIANS.

The extremely simple art of preserving  
and restoring health, has long been shrouded  
in mystery, by selfish and designing men,  
for pecuniary gain; but it is time we should  
be aroused from the apathy into which we  
have fallen upon this subject, and no longer  
be passive to the usurpation of the medical  
profession. Men suffer both in health and  
purse, from their credulous confidence in the  
magical services of physicians; and from  
their ignorance of the fact, that very little  
knowledge is necessary to the successful ad-  
ministration of cathartics, tonics, &c., but it  
is particularly for woman's sake that I have  
determined to make an appeal to all classes  
of society.I could dwell long, very long upon the in-  
justice and suffering that woman has endur-  
ed from and for man, but nothing has been  
more unjust and cruel and insulting, than  
man's usurpation of the right to attend upon  
her, in her hours of weakness, and pain.  
This subject demands the serious considera-  
tion of every feeling and intelligent person,  
and is even worthy of legislative enact-  
ments. Although women may be inferior to  
us in mathematical, political and military  
talents, we cannot deny, that they possess  
superior capacities for the science of medi-  
cine; and although men should reserve to  
themselves the exclusive right to mend bro-  
ken limbs, and fractured skulls, and to pre-  
scribe in all cases for their own sex, they  
should certainly give up to women the office  
of attending upon women.I appeal to all liberal and noble minded  
physicians and call upon them to resign the  
effeminate occupation of visiting women  
and children in sickness, to those who are  
by nature so much better calculated to un-  
derstand and sympathize with their com-  
plaints; and in stead of insisting upon per-  
forming for them the most indecorous ser-  
vices, let physicians advise women to acquir-  
e themselves the necessary knowledge,  
and inform them truly, that there is nothing  
to prevent them prescribing and attending  
medically to their own sex, were they but  
properly educated for the purpose.I appeal to the dignity and delicacy of  
every intelligent woman, and I call upon  
them to break through the tyranny of fash-  
ion in this matter, and to wrest from the  
grip of men—frequently young and inex-  
perienced, and unfeeling—the privileges  
which they claim. Many boast of the re-  
finements of the age, but until doctoring  
females and children is given up by men, we  
must admit that in some things, the despised  
savage is our superior.I call upon all fathers, husbands and mo-  
thers—it concerns them all—to set their  
faces against the established custom, so de-  
structive to female modesty, and to the re-  
spectful considerations we owe it. I earnestly  
request the editors of newspapers  
throughout this city, who are friendly to  
moral and social reform to publish this ap-  
pel.

A PHYSICIAN.

Cincinnati Gazette.

## A WAR QUESTION.

We do not believe that a single instance  
on record, where one powerful nation en-  
gaged in war with another, for the non-pay-  
ment of a sum of money, claimed as a com-  
mercial indemnity. The causes, and the  
just cause of a war, are outrages on the na-  
tional flag—violation of territory; and other  
acts of positive hostility, which are num-  
erous and well defined; but declining or evad-  
ing the fulfilment of a pecuniary stipulation  
in a treaty, can only be met by correspond-  
ing measures of retaliation, such as imposing  
high duties on produce and manufactures,  
whereby the loss in trade is equivalent or  
greater than the amount of indemnity it-  
self; and if this refusal to pay a just debt,  
is accompanied with trifling excuses or  
flimsy insinuations, break off the inter-  
course forthwith with that power. Nations  
are like individuals. If one man strikes  
another, he strikes back: This is equivalent  
to war. If a man takes the advantage of  
another in trade, he will trade no more with  
him. These are the natural consequences  
of society and government; the natural  
issue of intercourse, social and moral;—and  
so it is, or ought to be, with nations. War  
is always the last resort, even in capital cas-  
es—how can we make it the first resort in  
a case of mere refusal to pay a sum of mo-  
ney. A great error seems to prevail, as to  
the treaty making power of the French  
Government. We state, distinctly, and  
affirm it to be the fact, that Mr. Rives con-  
cluded a treaty with the King of France and  
his Ministers, by which an indemnity of  
twenty-five millions of francs, was to be paid  
to American citizens, subject to the approba-  
tion of the French Chambers.Now if the Chambers refuse to ratify  
that treaty, would that refusal be a more just  
cause for war, than England had when our  
House of Representatives rejected the Jay  
treaty? If the President nominates to the  
Senate, is it an appointment under the con-  
stitution, until the Senate confirms it?Where it is known that in all cases of in-  
demnities the sanction of the Chambers is ne-  
cessary, the treaty is not perfect or complete  
without that sanction.—We then to follow  
up this question of national honor, as it is  
called, go to war with France because our  
branch of the government will not sanction  
her other? Very differently would this ques-  
tion have been presented had the king, the  
ministers, and the chambers, all agreed to  
the adoption of the treaty, and yet without  
the stipulated indemnity.St. Domingo was the richest colony of  
France, a very jewel in the crown, the shed  
of her chief nobles, who were destroyed by  
a rebellion and the colony lost. The exist-  
ing government forty years afterwards callon France to recognise the independence of  
Hayti, which is agreed to on condition that  
Hayti shall pay to the survivors of the rev-  
olution an indemnity for their severe losses  
and sufferings. This was agreed to—the  
treaty was made with Louis the 18th, and  
yet the indemnity is not paid. What did  
France do?—Make war—send an army to  
Hayti—issue letters of marque and reprisals?  
No. They waited patiently, remonstrated,  
and arrangements are made to pay the whole  
claim in annual instalments.—New York  
Star.Ocean rollers at Ascension Island.—One  
of the most interesting phenomena that the  
island affords, is that of the rollers in other  
words, a heavy swell, producing a high surf  
on the leeward shore of the island, occurring  
without any apparent cause. All is tranquil  
in the distance, the sea breeze scarcely rip-  
ples the surface of the water, when a high  
swelling wave is suddenly observed rolling  
towards the island. At first it appears to move  
slowly forward, till at length it breaks on the  
outer reefs. The swell then increases,  
wave urges on wave, until it reaches the  
beach, where it bursts with tremendous fury.  
The rollers now set in and augment in violence,  
until they attain a terrific and awful  
grandeur, affording a magnificent sight to  
the spectator, and one which I have witness-  
ed with mingled emotions of terror and de-  
light. A towering sea rolls toward the is-  
land, like a vast ridge of waters, threatening,  
as it were, to envelope it; pile on pile suc-  
ceeds with resistless force, until, meeting  
with the rushing off-set from the shore be-  
neath, they rise like a wall and are dashed  
with impetuous fury on the long line of the  
coast, producing a stunning noise. The  
beach is now mantled over with foam, the  
mighty waters sweep over the plain, and the  
very houses at George Town are shaken by  
the fury of the waves. But the principal  
beauty of the scene consists in the contin-  
uous ridge of water crested on its summit  
with foam and spray, for as the wind blows  
off the shore, the over arching top of the  
wave meets resistance, and is carried, as it  
were, back against the curl of the swell; and  
thus it plays recklessly above it, as it  
rolls furiously onward, graceful as a bending  
plume; while, to add still more to its beau-  
ty, the sunbeams are reflected from it in all  
the varied tints of the rainbow. [From the  
"Narrative of a Voyage to the Southern  
Ocean, in the years 1828, 29, and 30.Warlike Disposition of Man.—Carthage,  
for the conquest of Sicily, 468 years before  
our Saviour, made preparations for three  
years. The army consisted of 300,000, the  
fleet of 2000 men of war, and 3000 trans-  
ports. By the interposition of Gelon, the  
tyrant of Syracuse, every man was either  
killed or taken prisoner, and only eight ships  
made their escape. The first Punic war  
lasted 21 years, the second 17, and the  
third a little more than 4, when the renov-  
ated city of Carthage, containing the immense  
population of 700,000 human beings, was so  
completely burned that not a single house  
remained. Being fired at all points, the  
conflagration was terrible, and burned with  
prodigious fury for 17 days. The plunder  
carried away by the Roman soldiers, in pre-  
cious metal alone, amounted to 4470,000  
pounds of silver. Julius Cesar, in Germa-  
ny, is said to have slaughtered 400,000 men  
in one battle. When Attila, king of the  
Huns was defeated at Chalons, 300,000 men  
perished. But the most memorable devast-  
ation of human life on record, which was  
melancholy beyond all precedent, was the  
memorable army of Xerxes, marching into  
Greece. It consisted of 5,283,290, accord-  
ing to all ancient authorities. Nearly the  
whole of the mammoth collection of soldiers  
were entirely destroyed. It was equal to  
the entire male population of the United  
States.—Traveler.The consequences of a war, should such  
an event take place, will be of the most se-  
rious importance to our country and its citi-  
zens. We understand, says the New-York Daily  
Advertiser, that there are now engaged in  
the Liverpool trade, from this single port,  
twenty regular packets, and sixteen steady  
traders, which are all ships of the first class,  
and are estimated at forty thousand dollars  
a piece, sixteen packets in the Havre  
trade, all vessels of the same description;  
and all of the same value, and eight London  
packets of a similar description, and of an  
equal value—the aggregate worth of which  
is computed to be three millions of dollars.In addition to the packets already men-  
tioned, there sail from this port to Charle-  
stown, Savannah, Mobile, New-Orleans, and  
various places on the coast of Spanish  
America and the West Indies fifty six regu-  
lar packets. In short, we presume it may  
be safely stated, that the aggregate value of  
all the vessels alluded to, cannot be  
less than four millions of dollars.This immense property which comprises  
but a portion of the whole amount, which,  
in the event of war, will be immediately ex-  
posed to French cruisers and will be little  
short of a miracle, if a large proportion of it  
does not fall in their hands.CULTIVATE LOVE.—Try to cultivate that  
kind of real love for every one around you  
which will make your heart glow. Not a  
theoretic or a sentimental love, but such an  
affection as shall lead you to go out of your  
way to do them good, and to descend to little  
self-denials, or little offices, and shall leave  
no doubt in their minds that your heart is  
warm. Some persons say, "We hate to pro-  
fess love." More profusions are indeed  
woful; but let us keep you from the  
water, the tapers, the looks of love. Re-  
member what the Bible says: "He that is a  
friend himself friendly." This feeling  
is benevolence, if it is genuine, will not ex-  
plode in general kindness, but be a perpet-  
ual ardor towards individuals. It is much  
more a thing of cultivation than you think.  
If you will to-morrow morning carry relief  
to five sick persons or poor people, you will  
find on your return home that the principle  
has been newly kindled in your soul.TYRANNY.—A tyrant attacks the mind  
before he does the body. I mean that he seeks  
to make his slaves stupid before he makes  
them wretched, knowing that men who have  
a head, can by it guide his hands, and rise  
himself up against the tyrant. The ex-  
ecutioner does the same, he binds the crim-  
inal's eyes before he stretches him on the  
ack.POETS.—Aristotle died at the age of 89;  
Burns, 38; Byron, 37; Camoens, 55; Cel-  
sius, 56; Cowley, 49; Cowper, 69; Dante,  
76; Dryden, 70; Goldsmith, 44; Gray, 57;  
Metastasio, 84; Milton, 60; Petrarca, 68;  
Pope, 56; Shennstone, 65; Spenser, 46;  
Vasso, 52; Thompson, 48; Young, 84.

## MORAL.

[For the Liberator.]  
A SHORT SERMON.

## THE DOOM OF SLAVEHOLDERS.

TEXT.—Prov. 29: 1. He that, being often re-  
proved, hardeneth his neck, shall suddenly be de-  
stroyed, and that without remedy.On reading this passage of holy writ this  
morning, my mind was particularly struck  
with the force of it. And I said to myself—How applicable it is to the present race of  
slaveholders in the United States. How  
often have they been 'reproved' for their  
iniquity, in imbruting their fellow-men.They have had 'line upon line, and precept  
upon precept,' faithful, solemn, terrible re-  
proof. And yet how have they hardened  
their necks; how, like the deaf adder, have  
they refused to hear. But O, their doom!They shall suddenly be destroyed, and that  
without remedy." Such is the declaration of  
Him who ruleth among the nations. I pro-  
pose to show—1. IN WHAT WAY SLAVEHOLDERS HAVE  
BEEN REPROVED.1. By most awful providences. God in  
his providence, has given striking mani-  
festations of his displeasure against the sin of  
oppression and tyranny. Witness the case  
of Pharaoh. Wonder if slaveholders ever  
read the account given by Moses, of the  
tremendous judgments inflicted upon Egypt,  
for the very crime of which they are guilty.  
What terrible judgments! Frogs, flies,  
murrain, blood, darkness, death! Is there  
no 'reproof' in such a providence? And  
why does Providence permit the slaves to  
rise, every now and then, to obtain their  
freedom by violence and butchery? Do in-  
surrections speak no language of warning  
and rebuke?2. Slaveholders have been, and still are  
reproved by the Scriptures. Though they  
have attempted to find a covering for their  
iniquity by perverting the Bible, the whole  
tenor of that blessed book is directly against  
them. It commands them to do justly and  
love mercy—to do unto others as they  
would be done by—to love their neighbors  
as themselves—to break every yoke and let  
the oppressed go free. Slaveholding is ut-  
terly condemned by the gospel. Christiani-  
ty reproves them sharply, tells them the  
awful nature and consequences of sin, and  
calls them to immediate repentance.3. Slaveholders are reprov'd by the spirit  
of the age. We live in a remarkable period  
of time—a period pre-eminently distinguish-  
ed for light. It is an age of reform and be-  
nevolent action. The darkness and rebel-  
lion of past times are fast disappearing. The  
mind of man is loosening its fetters, expand-  
ing, and towering upward. The thrones of  
despots are crumbling. England has done  
nobly in the West Indies—800,000 freedmen,  
who were once slaves! and how quiet, how  
orderly, how peaceable! what an example  
to America! The spirit of reform is on-  
ward—what can resist it? Are slaveholders  
blind to the signs of the times? I was  
going to add,4. That slaveholders were reprov'd by  
their own consciences. But a slaveholder's  
conscience . . . I forbear. How hard, how  
sore it must be! 'There is no flesh in his  
obdurate heart.' I pass to consider,

II. THE DOOM OF SLAVEHOLDERS.

1. They shall be destroyed: that is, if  
they do not immediately repent, and bring  
forth fruit accordingly. God declares—  
'Though hand join in hand, the wicked shall  
not go unpunished.' Pharaoh and his host  
perished in the Red Sea. 'God shall wound  
the head of his enemies, and the hairy scalp  
of such a one as goeth on still in his tres-  
passes.'2. Their destruction shall be sudden.  
Though they cry peace and safety, yet sud-  
den destruction is near. God's wrath will not  
always slumber. He will come as a thief—  
suddenly, unexpectedly. And wo, to  
slaveholders then! 'O, that they were wise!3. Their doom will be inevitable and re-  
mediless. When, in answer to the groans and  
cries of the down-trodden captives, Jehovah  
rises up in judgment, there will be no es-  
cape. O, who can stand before him then?  
'On the wicked he shall rain snares, fire and  
brimstone, and an horrible tempest: this  
shall be the portion of their cup.' When  
they receive instruction, and do what is  
right? If they remain incorrigible, sudden  
and inevitable, and remediless destruction is  
before them. To meet a lion in the forest—  
to meet a bear bereft of her whelps, must be  
dreadful indeed; but to meet Jehovah, ar-  
rayed in his attire of vengeance, must be  
infinitely more dreadful. 'Our God is a  
consuming fire.'

ALPHONSO.

Sedgwick, (Me.) March, 1835.

COMMONWEALTH OF MASSACHU-  
SETTS.By his Honor SAMUEL T. ARMSTRONG, Lt.  
Governor of the Commonwealth of Massachusetts.A PROCLAMATION  
FOR A DAY OF PUBLIC FASTING,  
HUMILIATION AND PRAYER.A recognition of the superintendence of  
Divine Providence is